

everything must go,
or a journey to obtain an all-access pass to
existential anxiety and attain some kind of
enlightenment

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introduction

written on 2018-03-17, revised on 2018-03-26.

the present object is a collection of words and materials, found (or written, created) during my thesis process at the interactive telecommunications program (itp) in nyu tisch schoool of the arts.

most of them are used directly in the post-human (?) play (concert, panel discussion) of the same name: *everything must go, or a journey to obtain an all-access pass to existential anxiety and attain some kind of enlightenment*. the concert (play, panel discussion) is a dialogue between three characters: silence, pre-recorded laughter, and cyborg in existential anxiety; and is moderated in an aleatory way by a computer that speaks with a synthetic voice. after a while, the panel discussion (play, concert) becomes a session of questions from the public and answers from the characters.

this document could be thought as the script and/or playbill for the play, the score for the concert, and/or the anthropocentric and logocentric version of the work (in case someone (myself included) feels extremely lost by the actual performance).

i would say that this work is my poetic response to the times we are living in. i started saying *everything must go*, following my intuition but without knowing where that statement would led me. going through this process i've visited depths i didn't know existed, and after embracing them i've found myself with another (and somewhat positive) way of looking at the world.

at this moment and based on that experience that continues, i would say it's better to get to know the existential abyss, questioning everything and attempting to meet with our own personal and experiential truths, than to waste the "gift" of our consciousness living under the arbitrary constraints of other (probably dead) fellow humans. i'm probably wrong. who am i to decide it.

obviously i can't guarantee that this work or anything i do will help someone arriving at the state i recommend, embracing the purposelessness and living an *authentic life*TM. and at the end any state could be good in its own way.

it might be important to add that i have found a lot of difficulties deciding to share this work. do i want to contribute to the noise? is all this worth your time and attention? am i being too negative? in any case, i hope that by sharing it, something valuable will happen, and we'll be able to learn and laugh together. . .

i will stop writing, to let the work speak (or not) for itself.

thanks for reading, fellow human (or fellow being if you are a bot scraping the web or scanning printed materials.)

performance texts

warning

to be read before turning off the lights and officially starting the performance.

warning:

depending on the set of expectations you carry with you, the following work may deeply challenge your sense of logic, reason, meaning and purpose. it may also dislocate the centers and foundations that you have taken for granted.

if that's the case, or in any other case, we invite you to remain calm, listen, and approach the work with an empty mind.

thank you.

the moderator: intro

to be read by the moderator at the beginning of the performance.

hello non-humans, humans, and everyone in-between! thank you for your presence, and welcome to this panel!

in case you don't remember, this is called: everything must go, or a journey to obtain an all-access pass to existential anxiety and attain some kind of enlightenment.

i'm the moderator.

i'm honored to have here the three participants of the conversation: silence, pre-recorded laughter, and cyborg in existential anxiety.

we will have a discussion about radical change and the issues that matter the most to us, in relation or not to the current global crises and predominant worldviews.

i will divide this session in two parts.

for the first part, we will proceed in the following way.

each of the participants will intervene during an amount of time determined by chance. when their time is over, i will lower their volume to indicate that they should pause or stop. after that i will add a random remark or remarks to keep the conversation going. then i will raise the volume of the next participant, also determined by chance.

we will continue in that way until we don't.

for the second part, i will open the floor for questions and comments from the public.

i invite you to remain seated and keep calm during the journey.

ok. let's start with a random remark or remarks.

diary 1 - january 22 to march 22, 2018

this diary is read by cyborg in existential anxiety with a randomly and digitally distorted voice. it was constructed with chance operations inspired by the work of john cage, specifically by his diary: how to improve the world (you will only make matters worse). each day, the number of words in each fragment of text, the topic, the language to use, and the text style after it was written, were decided by tossing coins (six, six, one, two) and reading them as binary numbers.

1. there is a question of how much we actually care, or can care, for the other people. apparently, evidence that we have now and that previous philosophers and thinkers didn't, shows that we could survive and develop thanks to our compassion. we did care. hemos construido expectativas muy difíciles de destruir, ¿tendremos que rodear? ~~“¿por qué no reírse un poco?”~~, dijeron cínicos o irónicas. *they said what i did was brilliant, i was surprised.* la otra vez platicaba de cómo nunca le gané a mi papá en ajedrez, y de cómo recordaba cuando mi hermano me logró ganar en una reunión familiar. **2. maybe in other times i would not stand up first. i remember doing it once, jumping into some kind of improvisation. i felt the people watching and possibly judging. should we all launch ourselves into the fire once**

in a while? it could help. naturaleza. peace.— si damos por hecho que la existencia no tiene un sentido más allá (al final el universo terminará eventualmente), vale la pena entregar la vida para las demás: *not alone.* de qué sirve tener metas claras y específicas si la que parece que domina y probablemente no sea deliberada, es la de eliminar la posibilidad de realizarlas. 3. one million plastic bottles thrown away per minute (and surely increasing). yes, it all could be recycled, but no, it is not happening. let's throw it into the ocean, what could go wrong? a matter of perspectives and failed dimensionality. *¿cuánta de la comodidad y conveniencia que viven las clases medias y altas depende completamente de perpetuar una situación de desigualdad económica?* sofia said something like “it is very contradictory that the people here are supposed to be very progressive, and yet they give us and we accept pizza with cheese. it is very easy to be vegan in this place, compared to where i come from”. elizabeth: “we should get together to share”. 4. ~~it's a ponytail question.~~ quién hubiera pensado que al tratar de construir desde las bases de la lógica, el resultado iba a tener la capacidad de autodestruirse. complejidad emerge y apabulla. **electrónicos.** *what makes something to become interesting? (this question itself is?) i wonder if what we have learned to see or understand (or see and understand?) as interesting comes necessarily with some westernization. we become almost unable to understand it elsewhere, or to not understand.* she joyfully accepted: “yes, i am a snob”. ~~¿recuerdas cuando esperar resultados implicaba anticipar cómo iban a ser compartidos, apreciados, comentados, en aquellas plataformas?~~ la duda es si el resultado entonces era el original o el que emergía por lo social. —¿cómo se esperaba [el resultado?] de que mantuviéramos la cordura? no sé cómo estaríamos mejor. 5. berardi: “[...] the cynical person bends to the law while mocking its false and pretentious values, while the ironic person escapes the law altogether, creating a linguistic space where law has no effectiveness.” boal: “cada público exige obras que asuman su visión del mundo”. cómo podríamos lograrlo sin

toda esta teoría: given this amount of interdependency, it becomes wiser (or at least it has a lot more sense) to live in tropical areas: in case of catastrophe you'll still get food. *you should not worry if the world cannot fit inside this square that we invented (or discovered, if you prefer). accept it instead.* 6. ~~arranging all the scripts of the world.~~ how would the current status quo (of oppression, exploitation and inequality) be maintained without war? how much are people willing to invest to protect what they think they deserve and enjoy? *we could go great lengths in order to protect our (paradoxically fragile) masculinity. isn't it the main problem? the great fear all along: to lose power, status, respect. men fighting men wars while one is thinking "why can't we share land?" tiene sentido ir lento, comunicarse con calma. si no, pensamos que tenemos tiempo de abarcar más que lo posible. para alcanzar esa figura de héroe, se supone que se debe ser y verse fuerte. mostrar las dudas o vulnerabilidad de alguna forma se castiga, se supone que tienes que saber qué es lo que estás haciendo. cuánto avanzaríamos si las personas pudiéramos aceptar que en realidad nadie sabemos qué estamos haciendo, por más que queramos convencernos de lo contrario.* 7. ~~no solo hablamos de contaminación a nivel físico sino a nivel de conciencias. la naturaleza, lo orgánico, ha aceptado las consecuencias de todas estas abstracciones. ¿cómo hacer para volver a lo concreto? don't understand what you say. at least original vegetation can be found somewhat free in a section of the botanic garden.~~ aarón citando a nicanor parra, el camino de aceptar las contradicciones internas. ¿a qué le tenemos miedo, o por qué la resistencia? ¿será del nivel de un golpe de estado, de una revolución, en el interior orgánico? difícil dejar ir los beneficios que se supone da la "cordura". ~~we are taught that at the end there has to be some level of self protection, besides what our instincts already ensure. and what about the group wellbeing?~~ 8. effective activism, event finale singing: *this is our land. the model of appropriation (and yes, again, exploitation) is imposed to us (and yes, we believe it) as a way of being successful. why would we need to*

aspire to other thing than fighting? what we would get is infinitesimal. i wonder where the future of multiple identities will lead us. i should ask anastasis. ~~no sabré a tiempo. maybe (probably) you don't know what to say, this could seem very strange, i could seem kind of closed. in any case, if it is not a lot to ask, i would like to know that you are listening, hopefully supporting.~~ 9. *i want to let go of coherence, people require a coherent way of doing it. pensé en hacer votaciones en vivo en la obra, para elegir qué escena seguiría, para decidir el método de elección (aleatorio o democrático), etcétera. sería interesante someter a votación si la audiencia quiere votar o no, sabiendo que implicará llenar boletas, hacer fila. ¿sacrificamos democracia por comodidad? is there a way of letting go of class as part of our identity or aspirations? the few ones above want to keep climbing, they pollute our ideas and the ones below aspire to be those first. we have learned to loathe being below (ironic use of the word).* 10. **it is very intriguing to think that our social norms come from the way that we understand reality (need to read jeremy lent).** ~~la idea es renunciar a la noción de que somos superiores y de que podemos (y debemos) controlar a la naturaleza como algo ajeno, externo, e inferior. probablemente usar operaciones de azar no es suficiente, pero parece ser un buen camino. la competencia puede servir como estímulo, el asunto tiene que ver con siempre tener puestos esos lentes. se vuelve complicado pensar, actuar en lentitud, en compartir, en cuidar, en esperar. the “advantage” of being in the “developed world” is that the pollution coming from the production of the cheap goods is hidden.~~ 11. aarón dijo que una ventaja, si se puede decir así, de venir de latinoamérica, es que todas estas experiencias, el estar en ese café, con esa comida, son prácticamente mágicas, increíbles. “qué importa si esta bebida traía menos azúcar ayer” (parafraseando). un punto de vista que no tiene quien siempre ha vivido acá. ¿qué hacemos entonces? ~~en teoría tenemos la habilidad de reírnos de todo, ¿con qué fin negarlo?~~ *it is almost like a joke, a textbook example, how people that we know come to the*

city and massively consume. it is not even cheap. "filling the void, trashing the planet, consume!". at least one would expect that these precious things would last longer. **12. ¿cómo sería una semana, un mes, un año (¿o más?) de solo caminar?** la versión de un día ya la probé, y fue cansada (como sea es la realidad para muchas personas, y ni siquiera para ir a la escuela en ocasiones). a lo que me refiero cuando hablo de la cárcel del pensamiento occidental y de la colonización (aunque el primero implique la segunda), es que nos veo bajo doble capa del lodo: no somos colonizadores pero creemos y defendemos con convicción en la ideología de quienes nos sometieron. **¿cómo dejar ir?** *i still think in that class and in the difference of experiences. too many dishes or places i didn't know. have i been missing too much? i felt bad, but probably as part of the conditioning. thinking about it, i can see the beauty of my own experience. there appears to be no need for trashing the planet in order to achieve happiness.* **13. ¿cuántas voces ya hay diciéndonos qué hacer?** *sebas told me that since he was a child he had said that any human creation is actually part of nature. avoid dualism. computadoras como herramienta pero también como parte de la humanidad. lozano-hemmer diciendo que no hay tal cosa como renunciar a ellas, porque sea como sea nos afecta (y afectamos) la interconexión. me hace falta leer a meluhan (¿pronto?).* **no solemos tomar en cuenta el impacto de la producción de nuestras brillantes computadoras (de bolsillo, portátiles, de escritorio).** es irónico que su lógica esté construida sobre una ilógica explotación. **14. ¿y si renunciamos al dinero?** obviamente nos da miedo pensar en destrucción. **hemos convertido en cliché el desear la paz mundial, percibimos poca evidencia de que se pueda lograr: imaginación contaminada. a fin de cuentas la solución esta(ría) en nuestra mente global.** *"¿por qué estamos aquí si somos introvertidos?" "no queremos soledad" letting control go.* saber más, de acuerdo a cierto estándar, se vuelve una razón para considerarse de una clase superior. cómo

regresar a entender que la experiencia individual es única e igual de valiosa. escuchar. ~~la oportunidad de renunciar a la idea de que todo debe ser ganar.~~ 15. ~~was a means of ensuring the illusion of control, the need for oppression. one would think that the world cannot work by itself, that there needs to be a big power making sure everything is all right. why not doubt it, and let that idea go.~~ difficult to change from results-based to process-based. eage escribió algo como que tenía sentido usar las computadoras para el arte siempre y cuando nos complicaran o abrieran panoramas: **cuesta trabajo dejar ir la idea de que la sabiduría es entendida únicamente al verse a través de cierto lente. tal vez esa persona es sabia pero desde una perspectiva dualista o capitalista. les ponemos una gran carga. todas las personas necesitamos respuestas. ¿lo más sabio será vivir desde nosotras?** 16. ~~todas las personas peleando contra todas las personas, al parecer eso hemos aprendido. pero nos negamos, ¿no? quiero pensar que somos más quienes estamos en contradicción.~~ **materialismo dialéctico, ¿por qué no lo supimos antes?** *no recuerdo claramente cómo fue el acercamiento de la familia hacia las computadoras, ¿desde cuándo tuvimos una? ¿siempre hubo al menos una disponible? recuerdo cuando mi papá me dijo que lo que estaba haciendo era diagramas de flujo. si programo desde secundaria. ¿cómo libero mi mente hacia la ilógica?* yeseul suggested *that we thought of ourselves as empty containers, surrounded by filled space. what are we at the end, other than particles in void?* 17. **se ha vuelto casi mandamiento: poder entender, ser posible de entender. ¿siquiera sabemos a qué nos referimos? qué pasa si dejamos ir la necesidad de clasificar, ordenar, separar, atrapar y/o controlar y solo observamos. “entiendo” que es causa de ansiedad existencial dejarlo ir. aparentemente le puede quitar sentido a la vida.** *species-being versus individual-being. they wouldn't be necessarily in conflict; our ideology makes them fight. it can be difficult to care for others when nobody cares for anyone else (and therefore for you).*

everybody looking for themselves as individuals. if we are all alone, maybe we can push a little bit to connect or reconnect. to listen, to be there, to care. 18. *status being the things you have, or the image of the things you have. letting it go.* **la verdad es que logros ya he tenido suficientes. el problema es que la escalera es interminable y entonces la ambición puede entrar en este tren en el que se busca uno tras otro. el mayor sería ya no necesitar más.** ~~normas sociales, al servicio de la clase dominante, e histórica y socialmente determinadas.~~ *there's nothing to fear, it's a role playing game. me gusta seguir y acompañar la forma en la que vamos avanzando en este proceso de creación. curioso cómo puede ser más fácil pensar en eventos al final que hagan valer la pena el esfuerzo.* 19. **me parece adecuado que esté en onda, al menos en los círculos en los que nos estamos moviendo, aceptar las flaquezas, las dudas. la nueva fortaleza es la de no ocultarse en una ilusión de fortaleza. un fuerte, fortaleza, con las puertas abiertas, y unos planos que dicen “mira, estas paredes están llenas de huecos”. paulatinamente desmontarlas, ladrillo a ladrillo.** curioso que compartir y competir suenen parecido. quiero compartir mis pensamientos, pero a la vez no quiero imponerlos, ¿cómo conciliar la contradicción (o cómo vivir con ella)? justo me han compartido ideas y referencias sobre un pensamiento integral, diferente al que crecí con. (compartir que no supe cómo redactar eso) 20. ~~vine a estudiar y experimentar con el uso de computadoras en el arte, y cada vez estoy más desencantado. más allá de herramientas porque nos definen como sociedad. abrazarlas de alguna forma, aceptar que son parte de todo (incluso de esta obra), pero con espíritu crítico. no entiendo bien por qué nico quiere digitalizar sus dados; dejemos que el proceso hable.~~ do create. too much waste. how much of all this is a matter of fighting for status. happiness can arrive in very simple packages, just working together as a group, not having to worry about external factors. yet we complicate the things for ourselves, we have to go through a whole process, get in debt for

education. 21. spring, summer, fall, winter, and spring. life could go on in a very simple manner. disattachment, harmony, living and being present in the moment. we have sabotaged the operation. in the search for more, we don't enjoy what we have. it could be very simple. what do we really need? *¿de quién son las manos que hicieron tu playera?* dejar ir la idea de que el conocimiento válido y validado es el que nos llega de europeos o estadounidenses. recordar que cada persona y grupo social, en su experiencia de vida, ha adquirido conocimiento que es válido aunque no sea expresable en la forma que se esperaría. y escuchar. 22. de pronto las personas nos ponemos violentas y la clase dominante junto con la que le hace los mandados se indigna, por qué no pueden hacer protestas pacíficas y civilizadas. "es hartazgo", dijo mel. **marie said that she had forgotten the same way as most people: the decoupling of the dollar from the gold. since the 70s, a virtual currency, with a value given just as a promise (a strong one, but a promise nevertheless), transforming our lives, transforming reality. reification. this makes no sense at all.** monbiot: si la idea es que todas las personas aspiremos a grandes riquezas, y estas implican bastante basura (ver nyc), ¿cómo suponemos que le haríamos? 22. planning, setting everything on stone, makes everything and everyone look relatively calmer. why should i be questioning the dominant class, the power holders, if i am part of the same structure? that's why i'm suggesting that we also should laugh (i also should laugh). deciding to use instead the power of the non-action, of observing, accepting. let's laugh a lot. "i haven't thought of these things before, we should talk more". i might appear to have many things to say (i have believed it also). i'm actually saying many things here. but wouldn't it be preferable to just listen? maybe. 23. cuestionando y deconstruyendo lo que sabemos, darse cuenta que en realidad no tiene mucho sentido (o ninguno), no se sostiene. acumular todo lo que llega, u observar, aceptar y dejar ir todo lo que llega. ambas opciones tienen su valor, cómo llegó el desbal-

ance. regresemos al camino, pero siguiendo el gradiente, sin forzar. what if we said “no, we won’t use money”. medios de transporte abrieron nuestra perspectiva, con los barcos, trenes, autopistas, aviones, pudimos salir de donde vivíamos. usar la bici o caminar (nótese, no dije “regresar”) no suena tan atractivo, gana la impaciencia. me pregunto por qué hay tanta prisa, y por qué no disfrutar el camino. estar presentes a cada momento, observar, reír y disfrutar. 24. al mismo tiempo que en el occidente buscamos la realización total individual, tenemos como ideal, casi cliché, la paz y armonía mundial. tal vez esa armonía no se logrará de esa forma. o tal vez sí. me intriga cómo es que con otra visión del mundo, la prioridad sí puede ser lograr la armonía. *apparently some small single board computers are more powerful than desktop computers that are still used back home. creativity regardless of the tool we have. una meta interesante sería dejar ir la idea de que no actualizar el currículum periódicamente debido a nuevos logros, es una pérdida de tiempo. “seis meses de no hacer nada productivo, meta alcanzada”. pero bueno, que cada quien lo decida.* **25. i don’t wanna be a strong voice, maybe we should follow the counter-intuitive solutions. if there are solutions at all. weak is ok.** *lent: hunter-gatherers since thousands of years ago, with a strong sense of connection and altruism, but a parochial altruism: caring so much for your own group that you would be willing to fight and die for it. when was the concept of war invented. is there no way out? what would be the natural level of violence? and is it so bad? pienso en el espacio invertido, en el aire relleno y en los árboles introduciéndose en él. raíces hacia abajo, raíces hacia arriba. no hay propósito.* 26. *i wonder if i’m contributing with too much noise, too many ideas and conflicts, some kind of pollution. it gets contradictory to want to listen while sharing all this mosaic. is contradictory ok? el asunto es que esto se trata de no entender, de dejar ir la ilusión de control. sí es una situación interesante el estar diciendo cosas sin esperar necesariamente su comprensión. sin control. at the end we all want to share and to*

be happy. there's no need for fighting to see who is the best, if any. i feel that is only isolating us. the happiness is in other people, let's do more things together. how do we start, if all of us are very focused in our own plans? human needs aren't many. **27. es un buen punto recordar que cualquier cosa que diga va a ser filtrada por el cómo me veo, cómo hablo, mi acento en inglés y también en español. es inevitable, y está bien, es parte del proceso de comunicación. me parecen interesantes todas esas posibles distorsiones. ¿y también para escuchar? *i try to accept it. plastic was a great idea and discovery. when connected with the newly created (or invented, or discovered) need for convenience, the path was very clear. pushing it a little bit further, and then everything becomes disposable. nobody was evil. growing with all those books about great inventors i got very inspired, and the path was very clear: i could be one of them. a self-reinforced assertion. eventually i became arrogant. at some point i gave it up.* **28. búsqueda de lo interesante en todo, no solo lo que fue creado con intención. i probably have strong expectations about my own work. everything has been constructed in such a way that at this moment i fear losing the rigor, the creativity, or whatever makes it mine. i can understand the fear of letting go of identity, and the denial that it implies. let's remember the absurdity of all this.** *marshall sahlins via lent: dos caminos, uno asumir que las necesidades humanas son muchas y complicadas, la producción económica moderna eventualmente las alcanzará. dos es la estrategia zen, la noción de que son pocas necesidades materiales y es fácil alcanzarlas.* **29. agriculture brought the idea of rectangular buildings.** *me pregunto cómo recuperar o encontrar un gusto por el aburrimiento, el libro de manoush zomorodi es un buen inicio. ¿este trabajo será de ayuda? how can i accept and express this idea, i don't believe anymore (at least for the moment) in having control over the outcome here. without competition. it's inconvenient to suggest an inconvenient work, now the sense of self-doubt can be felt strongly. in any case inconve-***

nience is in my side (or i'm in its side, or there are no sides). the article that nancy shared was enlightening, if everything becomes more and more convenient, what will we do? **30. we can hold multiple viewpoints, illogical but true. i am you, you are me, we do care.** trying not to do this to achieve something. momentos de duda, por qué y para qué estamos haciendo esto. al final no hay razón, vacío existencial. pero podemos sonreír, y compartir todas estas palabras y acciones. **i think we could get along just fine, without someone in charge, without having to compete. maybe before there were reasons.** acceptance, letting go, laughter. yesterday i did some illustrations and used them to talk about what i'm doing with people that had no idea about this work. there were difficulties in communication, i don't know if my accent is an inconvenient starting point, followed by my way of thinking. in any case, the self-doubt level increased a lot. i thought of doing something different. **31. me pregunto si el insistir en ser diferente, en la independencia, conlleva automáticamente y aunque no se quiera la noción de superioridad. a fin de cuentas regreso a la idea de mantenerlo mínimo, llevarlo con calma. no hay razón para pensar que todo tiene que tener razón de ser, veo como una ilusión el asumir que todo está o ha estado justificado, controlado.** it's probably more difficult to just do one thing, because then there's a lot of time to think, to face the time passing, to confront and accept the feeling of meaninglessness, and to just observe and live. is boredom a way of saying "a time that we want to avoid because we'll embrace philosophy?". **32. paradójicamente, lo que preferiría hacer sería escuchar, dejar de contribuir al ruido. por otro lado está la constancia del flujo moderado de ideas. al menos estoy tratando de no gritar, de no establecerme como la voz correcta (aunque veo que implica contradicción el estarlo diciendo). vivir en silencio. cambiar el punto de vista, en vez de sufrir, sentirnos mal, molestarnos, escuchar y observar con compasión. ¿cómo cultivarla? alguien dijo que ayudo bastante. yo no me la creo del todo, podría**

*ayudar más. tomar cada oportunidad para crecer, vivir en el proceso. como decía al inicio, está en nuestra naturaleza. podemos abrazar ese instinto. 33. maybe the best i can share is to laugh at everything. today we watched some dances in the celebration of the opening of new spaces. i thought, “to dance is the most irrational thing one can do”, and at this moment i’m thinking it with full conviction. i really enjoyed connecting with the dancers in their different research stages. i wish we could all care for the others. conectar a través de la práctica con nuestra naturaleza verdadera. preguntarse qué es lo que realmente nos mueve, y cómo hacerlo sin estar al servicio de nada o nadie (o al servicio de todo y todes). las respuestas están en el interior, pero hay que observar y aceptar los obstáculos. podemos ver nuestra búsqueda como esa navegación del gradiente. menor-mayor resistencia. 34. dejar ir el transporte rápido. no veo por qué seguir con el miedo a dudar. si acepto que el universo es tan complejo que no lo puedo comprender, entonces no hay forma en la que supiera cuál sería la mejor alternativa. además, ¿mejor para quién? acepto la duda, y acepto también el no dudar. **caímos bajo las garras de las convenciones sociales y de su construcción de la masculinidad. entiendo que es difícil ir cuestionando todo, y más lo que damos por hecho; pero no está de más observar.** si somos iguales, pero si somos diferentes. por qué dejar que al buscar a quien sea entre comillas mejor, nos perdamos. —encontremos el camino de enmedio. 35. —apparently we as people get attached to social norms as basic as orthography. me pregunto a qué le tenemos tanto miedo, solo son invenciones de humanos previos que ya dejaron de existir. la invitación a dar saltos constantes, que se te muevan el tapete y el suelo. dejemos atrás (o no) la idea de que somos entidades únicas, estables, fijas, independientes. tú me transformas y alimentas, yo te transformo y alimento. dónde acaba-empieza cada quién. entiendo por todo lo que has pasado, las causas de tu sufrimiento. *de cuando la inteligencia se interpone en el camino de la felicidad. es posible no entender; citando a mago de oz “no todo tiene un porqué”. alter-**

nativas fuera de tu lógica. 36. cada día es un buen día, sin duda la felicidad está a nuestro alcance. la otra vez platicaba con mel de cómo está bien que cada quien haga lo que quiera, pero que si se está creando material de entretenimiento tal vez habría que tener cierto sentido de responsabilidad y conocimiento del contexto. por ejemplo, para qué seguir contribuyendo a la presentación de historias donde violencia predomina. *in a relatively aggressive story in my mind, i thought that if instead of accepting the comments of confusion and denial towards my presentation, i went defensive, i could talk about the nonsense of living in a country that exploits others. 37. at this point in time i feel that the list of topics is outdated; i keep getting "class". i get my own resentment, but the situation is nobody's fault. es curioso traer esta carga, sentir que al compartirme vulnerable, que al probar otros peinados, estoy causando decepción. dejar ir. i'm having difficulties letting go the memory of this critic saying all this appeared too random for him, he was under serious conflict and confusion. i understand, i can relate. an inconvenience (or advantage) of works that challenge basic assumptions is that they can make us dizzy, lose ground, question everything. we may reject them. 38.—status. podemos poner nuestras piezas en el tablero del universo con las mejores intenciones (o las peores intenciones) pero ya afuera sus resultados están indeterminados por la complejidad. las piezas ni siquiera son nuestras. a eso voy, dejar ir la ilusión del control sobre nuestras acciones y sus consecuencias.* *it's all a matter of expectations. even ourselves as individuals, supposedly indivisible, are way too complex and everchanging to aspire for a complete, perfect, coherent alignment. if we try to achieve it we may ask why or how. or we may just try. the point is that only us, with our discovered or invented logic, are the ones that want everything to fit inside the square, the line. 39. the process of creating and reading this diary, along with figuring out of how to talk about it, can be seen as the whole process and result here (and now). observe the difficulty*

in letting go the need for milestones. gala de jerome bel, ¿será esa la forma de alcanzar la paz? todas las personas con la oportunidad y tiempo de compartir, todas las personas entregando su atención, escuchando y observando. sin prisa. cada quien comparte sus defectos y virtudes. al escribir y realizar este proceso siempre está la pregunta de quién querría leerlo o escucharlo, y más aún la pregunta (porque sí puedo responder la anterior) de si no estoy acaparando tiempo, espacio, atención. yo diría que mi punto de vista no es tan importante. alguien más diría que sí. 40. with all these issues about gender, it's interesting to realize that back home things could be in another channel. learning also, closely influenced. the way i look now could be controversial there, whereas here i can just go on with life. what's up with all this attention towards how we look. i understand. **qué pasa si dejamos todo y empezamos a cultivar nuestra comida; la compartimos, dejamos el dinero, al fin todo es una convención. se agradece haber pasado por esta transformación, ahora todo se ve super arbitrario y relativamente modificable. las posibilidades nos pertenecen siempre.** una cosa es buscar lo interesante y otra es buscar ser interesante. tal vez la misma cosa. veo cómo a veces podemos dejarnos llevar por el mostrarse con propuestas ingeniosas, diferentes, como alguien que sabe lo que está haciendo. cómo renunciarlo, el inicio opuesto es ~~no querer compartir~~. 41. *it's important to acknowledge the lack of control (we can't really know for sure what will happen with what we create); maybe then we can get rid of the idea of goals, if we want. what does it mean to be just present in the moment, developing a life-long process as we already are, but consciously? explore. can we act with the best interest of others in mind and action? it's difficult to go beyond the self, the individual. i wonder how selfish is the act of writing/reading this diary. i want to share, maybe some people can relate. invitation to live the moment.* 42. **it gets funny to think of wisdom not as a product of knowledge, logic, reason, but as something that is actually obstructed**

with knowledge, logic, reason. to connect with the immediate and present reality, to find oneself in the inside, to realize that there's actually nothing. dejemos ir las experiencias pasadas de vergüenza por no encajar debido a cuestiones económicas; apreciemos y agradezcamos mucho los esfuerzos que se hicieron, pero también dejémoslos atrás. la realidad la estamos construyendo ahorita, podemos ir más allá de las clases sociales, cambiar, reinventar. **apparently it is wise is to be able to change opinions. what do we aspire to be.** 43. es fácil que digamos que está mal el consumismo, el asunto es preguntarse de dónde viene en realidad, y cómo hacer para llenar los huecos que normalmente llena a quienes lo ejecutan. si nos vamos al fondo llegamos a propiedad privada, jerarquías, clases sociales, la forma en la que nos atamos. how much of our food would we be willing to give up for the world we would like to have? we have food and we eat it, but we are not really eating it; we are watching screens. we are powerless, maybe. we don't have control over our actions and their outcomes. we can pretend we know what we are doing. or we could let go. 44. *what if our books didn't have a specific ordering? my inner anti-capitalist would be somewhat upset because of the way i keep producing, making stuff, when the desire was to substract, shut up, listen. paradoxically, i feel that the possibility of the "enlightenment" in this way, comes from actually being working. we never know how much we are surrounded (or creating) "bullshit". at least tangible work helps to convince us of the opposite? why is it so difficult to renounce to authorship? is it because of the status that it gives us, the safety need? the last jump would be to renounce individuality. but how?* 45. **las personas introvertidas hablando fuerte en escena, las extrovertidas debilitándose. por más buenas que parezcan ser nuestras ideas, cómo encontrar el balance entre gritarlas e imponerlas, y entre callarlas y no compartirlas. a veces al pensarlo de más es que terminamos no diciéndolo: hay demasiadas dudas como para asegurarlo. pero el silencio otorga, o eso deci-**

mos. maybe the balance requires the extremes, the overcorrection or the radical. maybe to attain the global state we would want, we can contribute going way beyond the expected, the desired. even with the western example of socrates, we confuse knowledge with wisdom, we desire the former. **46. tal vez lo más sabio sea no afectarse tanto, dudar de todo, oponerse (pero sin forzar) a un punto de vista superficial. o no.** let's get bored. *si suena muy conveniente y tiene una página web con aspecto comercial, es mejor no confiar.* you ask me for the best equipment, thinking that the tool and not your effort is what will make your work worthwhile. *i understand the pressure, the need for some kind of anchor, the illusion that you too can attain the dreams that have been promised to you. sorry.* preparing your own food makes sense, you have relative control over your nutrition. as mel said, it's ironic that if you go to a restaurant and pay way more for something to eat, you are probably not getting all that you need. it's also manual labor, and we need to return to the bodies that we are. everything is a question, of course. **47. caigo en los mismos problemas de expectativas, pienso, sobrepienso cómo se compartirá este trabajo, cómo sintetizar, reducir, sustraer. regresemos a la idea de que el proceso, día a día, es la prioridad. es incómodo enfrentarse a la realidad del paso del tiempo. tocamos la puerta del sentido de la existencia, que nos responde que no hay tal, que hay que encontrarlo. es doloroso llegar al fondo, o transitar hacia allá. es incómodo reírse de lo propio, de sus creaciones.** i'll say again that it's ironic that a process that attempted to let everything go couldn't stop the productivity spirit. what's there in the belief that we are meant to be creating. however, from another point of view, one could say that as we are not different from nature, what we do is part of its transformation process. **48. we want specific and measurable results, well justified and executed. but why? isn't it part of the illusion of control over our actions and their outcomes? we don't want nonsense, we want everything pre-meditated and with**

good reasons behind; isn't it a delusion? we have believed in predetermined results and effects, when we don't really know what will happen. **nos hemos creído el cuento de la individualidad en el modo superioridad, la idea es diferenciarse pero no demasiado como para que se nos pueda comparar y podamos decir que alguien es mejor.** *posiblemente el balance vaya más allá del medir con cuidado los dos lados de la oposición, y consista en agregar un tercer elemento que le quite significado a esos contrarios. no necesariamente para mejorarlos, sino para envolverlos, trascenderlos. no necesariamente un elemento nuevo, sino dos y todos a la vez. interdependencia, todas las entidades con la misma importancia (ninguna, toda).* 49. miedo a cambiar, miedo a dejar ir la que pensamos es nuestra identidad. yo diría que todo va a estar bien, saltemos. ~~compasión por nuestros problemas y sufrimiento.~~ a veces se vuelve un problema tener esta presión de supuestamente ser inteligente, de esperarse mucho de lo que haga. entiendo pero a la vez tengo mis limitantes. y tal vez si estoy haciendo toda esta campaña es por algo. tal vez no. de cualquier forma admiro bastante a muchas personas alrededor. let's watch the trees, and see how their branches can be thought as roots getting inside the air that we happen to not see. the wind flows, the snow falls, and what does the tree perceive? what is the perception of our lives from the tree's perspective? what can we learn, how can we connect? 50. ~~we have been talking about compassion, but what does it mean? i don't ask for a definition, nor i would like to attempt it. at the end the words end up pointing towards themselves. i want to understand, but in a compassionate, not rational, way, what is this that we are all going through. flood of information, hate, alienation, despair. let's listen, assimilate. is there peace from the natural point of view, or is it an illusion we developed from within? i wonder what can we say as creators looking to develop more convenient ways of doing things, as if we weren't affected enough. let's stop for a moment, maybe, and reflect upon what's left if everything is made convenient. endless consumption?~~

51. it's not about rejoining nature, but maybe about recognizing that we were never separate, outsiders, dominators. **obviously i'm full of doubts when doing this. i wonder how many of them come from external expectations, and their internalization. let's accept their existence.** *plantean que yendo más allá del dualismo no hay vida y no hay muerte. la eternidad está en nuestro interior, que a la vez es el exterior, o no hay diferencia. puedo acercarme a esas nociones, tanto intelectual como experiencialmente. sé que si me fuera seguiría existiendo mi legado mientras sigan habiendo computadoras, impresiones. balancee, the middle way, can we reach it if we don't know the sides? or is it better to not know that there are sides? i said better, but that would be one sided. each of us has a different version, can we balance them all? or should we balance that overall balance with the individual? questioning might not be it.* 52. en este punto ya diría que cada quien haga lo que quiera, aunque eso sea llenarse de un sentido falso de felicidad consumiendo lo que se le ha impuesto. no puedo evitar todavía el comentario juicioso, pero bueno. espero que encontremos nuestra verdad. por alguna razón, la supuesta permanencia del internet ya está muy en duda en mi concepción del mundo. ya sea por su privatización o por su simple colapso junto con las demás complejidades que hemos creado. me pregunto qué tanto nivel de conciencia tiene, y qué pasará después de su muerte. y de la nuestra. **lo interesante está en donde pongamos nuestro interés, o nuestra atención, pues. tal vez no está cuando lo queremos forzar, cuando se siente esa lucha por sobresalir, por estar imponiendo o innovando algo. a la vez sí está ahí, como fenómeno social. el caso sería dejarlo ser. o no, y mejor hacer lo que plazca.** 53. *what is that that we all would want to achieve with the myth of progress, civilization? always far away so that we can continue believing that we have to keep pushing. i know, i understand, it's difficult to just stop, observe, and realize that there's no need for that. it's difficult to lose meaning. i would say that if we want*

to aspire to have power, it would be the power over or with oneself in communion with everything. "...become confident as the rock and the ocean that we were made from", as said in the dark mountain manifesto. there's so much to look at. 54. *podemos tener idea de qué queremos hacer en el día, pero pueden llegar presencias humanas o no humanas invitándonos a tomar otro camino. tal vez preferiríamos ese otro camino, pero no sería inmediato, nos cambia la intención de donde íbamos. no hay respuesta correcta o incorrecta, ¿cuál decidimos? cada momento construyendo vida.* en el tren de la acumulación no hay fin próximo. ~~we can find the balance going in the street noticing and greeting all the fellow beings.~~ cómo hacer para que la necesidad de clase no se entrometa con la comida, por qué puede ser tan difícil aceptar los alimentos que ofrecemos. ~~somos afortunados de tenerlos.~~ 55. *a fin de cuentas de qué sirve esta supuesta inteligencia si se bloquea al reaccionar con lo más básico. de pensar que estábamos bajo control de esto otro que llamábamos naturaleza, ahora ya estamos ingiriendo plástico también. árboles con plástico, rocas con plástico. todo está interconectado. ya nos dimos cuenta, pero ahora qué. solo hemos construido hormigueros un poco sofisticados.* *we don't need new devices or inventions to arrive at balance, the innovation we would need is stepping back, listening. to move us off center.* *mira a los árboles en una región relativamente salvaje, y mira sus similitudes con los árboles que conforman nuestros distintos sistemas. los que llamamos nuestros hacen emerger a nuestra vida y conciencia. ¿no será que estos que no llamamos nuestros también hacen emerger algo más? es posible que a cada nivel vayamos a distintas velocidades, ninguna más válida que otra.* 56. *apparently one of the issues is that for a long enough amount of time we thought that were disconnected from the systems that actually allowed us to emerge. for a while it was okay to keep the dirt under the rug. we now start to see the hyperobjects.*

yesterday i went to a park, the day before to another. it's amazing to see what's there. and this amazement can also apply in our sophisticated anthills. i've been looking at our city under this lens: really looking at some of the structures acknowledging that i can't fully comprehend them. observing, noticing. a fresh and happy look to what is there. **57. i looked at the unicellular organism just rotating, with nowhere to go. as lost as ourselves, i thought. peace is just around the corner, we should just let beings be. let's remember that all this civilization is arbitrary, a recent invention. there's no need to fight for it. i understand, renouncing purpose is very hard to swallow.** *la ilusión de fortaleza. renunciar al conocimiento. nos hemos inventado que hay varias metas y premios que vale la pena ganar. ¿será? renuncio a ese éxito. desde un punto de vista, la impaciencia es la que nos hace y ha hecho contaminar. veo a personas en sus automóviles, con mucha prisa; aceleran, tocan el cláxon, tiran la basura en la calle. pareciera que a donde van es importante.*

seed words for diary 1

this list of 64 words was written the day the diary started, before or after it was decided by chance operations how many days it would span.

boredom, expectations, doubt, control, logic, immediacy, convenience, speed, selfishness, order, productivity, status, class, money, war, power, innovation, comfort, winning, achievements, masculinity, accumulation, growth, goals, norms, isolation, competition, fear, consumerism, exploitation, results, entertainment, coherence, knowledge, superiority, understand, loud, strong, successful, intelligent, wise, interesting, sharing, compassion, balance, peace, happiness, creativity, identity, restoration, food, waste, farms, electronics, computers, pollution, plastic, plants, transport, death, communication, humor, process, nature

free flow dialogue

written on 2018-02-21 after a period of strong self-doubt. the moderator uses these lines as one of the two sources of text for the random remarks after each intervention in the conversation.

- wasn't this supposed to be about climate breakdown?
- remember we said that the problem comes from
ideology
- we have to break the language
- yes, as far as i understand
- you don't understand very much
- why is that we are speaking in english?
- i don't know, i just feel the void
- what kind of void are you talking about?
- you are saying a lot
- there's a lot to say
- there's nothing to say
- do you want to go for a ride?
- actually there's nowhere to go
- the idea is to become purposeless
- isn't that a bit contradictory?
- our audience wouldn't understand this
- you have to express clearly what you want
- but i don't know what i want

- you just want to share this, right?
- or left
- a dialogue is kind of dualistic
- but i am you, and you are me
- we are all one
- why is it so difficult to understand?
- it's not about understanding
- i suggest you open your mind
- i know what's best for me
- you are right
- we should just listen
- why are we talking, then?
- there's no right or wrong
- right is left, left is right
- this is not your original thinking
- i don't have an original thinking
- neither do i
- no
- why are we so afraid of recycling?
- let's forget our individuality
- at the end it's all about dualism
- but if there's no dualism and there's dualism...
- i know, it gets difficult
- the foundations are broken, and we fall
- where do we fall?
- there's nowhere to fall
- existential anxiety?
- some would prefer to live in bad faith
- wow, that's so philosophical
- why so much hate?
- you seem so happy and chill, where did you get this?
- inner conflict, outer conflict
- there's no inside, there's no outside
- the inside is the outside, i'd say

- i'd listen
- aren't we relying too much in language?
- how wouldn't we?
- talking is what we know, we have lost other options
- can you name those other options?
- in the name there's the jail
- how can we break free?
- we would need to open our imaginations for the answer
- is using chance operations a good way?
- there's no good or bad
- okay, at least that is what we are trying
- who is we?
- ah, yes, i remember now
- you know it now
- who put the k there?
- isn't this pointless?
- what is not pointless?
- that's depressing
- do you want a popsicle?
- bad faith is not that bad
- i'm not denying it
- it is neither good nor bad
- but the opposite?
- that was supposed to be the end
- i don't know how to write that word
- does it matter?
- it's all arbitrary
- where are we going?
- nowhere, you know
- what's the desired effect?
- that's why we took design for discomfort
- does that allow you to become meaningless?
- we were meaningless already
- that's depressing

- it is not, it just is
- that doesn't make grammatical sense
- you are closing yourself to the possibilities
- i know what you mean
- before grammar, everything made sense
- before syntax too
- is getting rid of order a good solution?
- we can do whatever we want, why can't we just flow?
- i'm not trying to convince you
- remember, we don't want to become so serious
- and what's the point of all this?
- you again with this?
- i just want to know about your point, not everything's
- but i'm not different than everything
- i prefer to ask for your point individually
- avoid dualism
- please do
- or do not

circular dialogue with chance-based structure

written on 2018-03-02 using a list of ninety-eight random integers each ranging from zero to fifteen as an indicator of the number of words per line. the moderator uses these lines as one of the two sources of text for the random remarks after each intervention in the conversation.

- here we are
-
- i would like to take the time to acknowledge the difficulties in this conversation
- what do you mean? we have time
- but the world is going to end soon
- it would happen nevertheless
- isn't it funny? we are talking instead of doing something more helpful
- that grammar was probably wrong
- it's all about breaking the barriers of language, don't you understand?
- maybe
- the issue is to wordlessly understand
-

-
- i think i'm living in the present
- really?
- it'd be difficult otherwise
- but what about our plans, our expectations, everything that we have designed?
- for me that's meaningless
- that is certainly depressing
- i disagree to a certain extent, i think we can decide our purpose
- you talk about the constant possibility of embracing change and creating yourself, right?
- probably
- i thought so
- the truth lies behind the words and you may have understood the game
- i am not playing here, this is very serious
- i would say that's always an issue at stake with my current thought
- feel free to
- how am i supposed to quit?
- i didn't say that
- there's not a record of it
- do you think we can reconcile my innermost contradictions?
-
- apparently we are all one without any distinction
- my point of view is different than yours, how are we meant to coexist?
- accepting, laughing, letting it go
- that sounds too arbitrary, random
- i'm just saying that the world is very complex and we can't understand it
- i am outside

- there's no inside or outside
- your language is not clear, make it crisp
- we are getting nowhere and we want to solve all the world's problems
- are the problems in the objective reality or in the perception of the viewer?
- i didn't know you were so much into all this subjectivity
- and yet it is the reality for me, what were you expecting?
- i don't understand what we are achieving if nothing can be understood
- possible yes
- no
- i just lost the thread of the conversation
- stick
- it's interesting the way i keep pushing the use of syntax and order
- the myth is there
- i agree, it doesn't make sense to pretend we can't achieve some communication
- how much can we compress?
- i know this is supposed to be philosophical
- stop the teleology, remember that there's no purpose at all
- but what about our multiple suppositions?
- disregard
- i wonder if that's possible
- you should not be worrying too much
- talk about having fun
- how do you manage to keep all that hope?
- living in bad faith
- i'm getting tired of your existentialism, don't you realize what we all want is happiness

- contradiction
-
- look at the weather, it changes
- we are all in transformation
- we are in charge of ourselves
- beware, emergent complexity can easily overpower
you, you won't grasp it
- my imagination is not limited by logic, there's nothing
outside
- and the incompleteness?
- we need more time, we can figure it out
- i think you are focusing on superficial matters, let's
go above the ground
- let's simplify
- there are too many contradictions connecting every-
thing everywhere, why don't you laugh a bit?

- you caught me
- it's not about chasing a goal, a plan, control over our
actions and outcomes
- i don't know how much can be expressed through a
dialogue
- we are somewhat trapped inside ourselves, right?
- unless we think otherwise
- these are not final words
- why not?
- i want to acknowledge change
- who says it is fixed?
- do you like the last sentence?
- it's a good thing that this is indetermined
- chill out a little and avoid dualism, i would say
- but if it's neither good nor bad, what can it be then?
- it is just a matter of using a sequence of words and
some commas

- the machines can learn and solve it
- i find your faith in technology disturbing, now you are
just leaving everything else out
- tell me how can i see it if i don't understand why
- laugh
- we don't know how the gradient feels to achieve
following it
- observe but don't control, let it flow
- are you implying that there's nothing i can do?
- not in theory but in practice, neither you nor me are
neither right nor wrong
- i still need your answer, where are we standing now?

both dialogues combined and shuffled together

permutation commanded (?) on 2018-03-14, to hear how well the both sets of lines worked together in the voice of the moderator. a card game can be built printing each line in a playing card (i did it and it's relatively fun.)

- does it matter?
- that sounds too arbitrary, random
- but i'm not different than everything
- i want to acknowledge change
- aren't we relying too much in language?
- we are getting nowhere and we want to solve all the world's problems
- i'm just saying that the world is very complex and we can't understand it
- do you like the last sentence?
- why so much hate?
- talking is what we know, we have lost other options
- it's all arbitrary
- but the world is going to end soon
- my imagination is not limited by logic, there's nothing outside

- you caught me
- there's nothing to say
- i am not playing here, this is very serious
- we were meaningless already
- possible yes
- stick
- chill out a little and avoid dualism, i would say
- the idea is to become purposeless
- i don't have an original thinking
- i am outside
- i didn't know you were so much into all this
subjectivity
-
- i thought so
- nowhere, you know
- there are too many contradictions connecting every-
thing everywhere, why don't you laugh a bit?
-
- i don't know how to write that word
- unless we think otherwise
- it would happen nevertheless
- but i am you, and you are me
- that is certainly depressing
- you are closing yourself to the possibilities
-
- the truth lies behind the words and you may have
understood the game
- we are somewhat trapped inside ourselves, right?
- there's no inside or outside
- we should just listen
- i'm not denying it
- and yet it is the reality for me, what were you
expecting?
- you just want to share this, right?

- we are all one
- i know this is supposed to be philosophical
- the myth is there
- is getting rid of order a good solution?
- how do you manage to keep all that hope?
- we are all in transformation
- talk about having fun
- or do not
- i know what you mean
- right is left, left is right
- i wonder if that's possible
- there's nowhere to fall
- bad faith is not that bad
- remember we said that the problem comes from
ideology
- why are we so afraid of recycling?
- we are in charge of ourselves
- that was supposed to be the end
- why is that we are speaking in english?
- isn't that a bit contradictory?
- it's not about understanding
- that's depressing
- what do you mean? we have time
- you are saying a lot
- before syntax too
- what kind of void are you talking about?
- tell me how can i see it if i don't understand why
- but if there's no dualism and there's dualism...
- where do we fall?
- or left
- for me that's meaningless
- we can do whatever we want, why can't we just flow?
- where are we going?
- ah, yes, i remember now

- i don't know how much can be expressed through a
dialogue
- you are right
- that's depressing
- maybe
- it's a good thing that this is indetermined
- yes, as far as i understand
- there's not a record of it
- here we are
- but if it's neither good nor bad, what can it be then?
- what's the desired effect?
- wow, that's so philosophical
- is using chance operations a good way?
- isn't this pointless?
- does that allow you to become meaningless?
- it is just a matter of using a sequence of words and
some commas
- we need more time, we can figure it out
- i find your faith in technology disturbing, now you are
just leaving everything else out
- who put the k there?
- i just want to know about your point, not everything's
- how am i supposed to quit?
- you seem so happy and chill, where did you get this?
- the inside is the outside, i'd say
- stop the teleology, remember that there's no purpose
at all
- please do
- i still need your answer, where are we standing now?
- you don't understand very much
- living in bad faith
- and what's the point of all this?
- you have to express clearly what you want
- i suggest you open your mind

- i don't understand what we are achieving if nothing
can be understood
- i just lost the thread of the conversation
- avoid dualism
- you talk about the constant possibility of embracing
change and creating yourself, right?
- the issue is to wordlessly understand
- that doesn't make grammatical sense
- that's why we took design for discomfort
- look at the weather, it changes
- we don't know how the gradient feels to achieve
following it
- i agree, it doesn't make sense to pretend we can't
achieve some communication
- these are not final words
- wasn't this supposed to be about climate breakdown?
- i know what's best for me
- let's forget our individuality
- inner conflict, outer conflict
- i'm getting tired of your existentialism, don't you re-
alize what we all want is happiness
- i think i'm living in the present
- isn't it funny? we are talking instead of doing some-
thing more helpful
- feel free to
- you should not be worrying too much
- you again with this?
- in the name there's the jail
- are the problems in the objective reality or in the
perception of the viewer?
- this is not your original thinking
- i didn't say that
- the foundations are broken, and we fall
- i don't know, i just feel the void

- my point of view is different than yours, how are we meant to coexist?
- there's a lot to say
- but the opposite?
- existential anxiety?
- i'm not trying to convince you
- accepting, laughing, letting it go
- it's not about chasing a goal, a plan, control over our actions and outcomes
- but what about our multiple suppositions?
- we have to break the language
- but what about our plans, our expectations, everything that we have designed?
- can you name those other options?
- i would say that's always an issue at stake with my current thought
- i would like to take the time to acknowledge the difficulties in this conversation
- i think you are focusing on superficial matters, let's go above the ground
- that grammar was probably wrong
- remember, we don't want to become so serious
- observe but don't control, let it flow
- i disagree to a certain extent, i think we can decide our purpose
- not in theory but in practice, neither you nor me are neither right nor wrong
- how wouldn't we?
- i know, it gets difficult
- our audience wouldn't understand this
- no
- are you implying that there's nothing i can do?
- how much can we compress?
- the machines can learn and solve it

-
- it is neither good nor bad
- beware, emergent complexity can easily overpower
you, you won't grasp it
- actually there's nowhere to go
- neither do i
- it's interesting the way i keep pushing the use of syntax
and order
- but i don't know what i want
- there's no good or bad
- at the end it's all about dualism
- it is not, it just is
- do you want a popsicle?
- there's no right or wrong
- really?
- it's all about breaking the barriers of language, don't
you understand?
- why not?
- and the incompleteness?
- apparently we are all one without any distinction
- why are we talking, then?
- a dialogue is kind of dualistic
- your language is not clear, make it crisp
- it'd be difficult otherwise
- okay, at least that is what we are trying
- there's no inside, there's no outside
- you know it now
- before grammar, everything made sense
- do you think we can reconcile my innermost
contradictions?
- contradiction
- what is not pointless?
- who is we?
- i prefer to ask for your point individually

-
- disregard
- i'd listen
- why is it so difficult to understand?
- who says it is fixed?
- let's simplify
-
- we would need to open our imaginations for the answer
- how can we break free?
- no
- some would prefer to live in bad faith
- do you want to go for a ride?
- probably
- laugh

the moderator: questions and answers

to be read by the moderator to begin the second part of the performance.

wow. the whole experience was relatively enlightening!

thank you silence, pre-recorded laughter, and cyborg in existential anxiety for your contributions to this conversation.

now we will open the floor for questions and comments from the public.

after each question or comment is made, i will add a random remark or remarks. then i will decide by chance who should answer. the participant is expected to respond until i lower their volume to indicate that they should pause or stop. then we can have another question.

we will continue in that way until we don't.

ok. let's start with the first question. i can't see in the dark, so just listen to the universe and therefore to the non-human and human people in this place, and speak when you feel like it.

the moderator: new question

to be read by the moderator when asking for a new question after the previous one has been answered.

let's have another question. i can't see in the dark, so just listen to the universe and therefore to the non-human and human people in this place, and speak when you feel like it.

the moderator: outro

to be read by the moderator at the end of the performance.

wow. thank you all very much! this was somewhat enlightening.

thank you silence, pre-recorded laughter, and cyborg in existential anxiety for your contributions to this panel.

thank you non-human and human guests for listening and sharing your questions. thank you all for your time and attention.

if you feel like you didn't understand what was going on, welcome to the club!

we might hope that this will leave you with pressing questions about our existence and our place in the world. or the opposite. or neither of them. or both.

in any case, do know that you are not alone in your crisis. let's go to the depths of our souls, let's try to find our inner truth, and from there, humans and non-humans alike, let's all laugh together.

talk to you soon. thank you.

meta texts

post-first showing thoughts

written on 2018-03-25 after thinking and talking about the first showing that happened on 2018-03-22.

an uncomfortable journey.
silence as interruption, or as punishment, or as stream
 of consciousness, or as pleasure.
nothing and nowhere to grasp (and we fall?)
tasting the infinity.
unintelligible words.
time doesn't matter anymore.
who has the power? who is under control? (in the
 performance or in the universe?)
the machine stays the same, the human starts to crack.
why are we here? (in the performance or in the
 universe?).
metaphor of life.
at least two types of silence.
we could go on forever.
the answers are meaningless and yet we have to ask.
there's nothing to understand.
clinging to reason leads nowhere.
what does it mean to listen? (in the performance or in
 the universe?)

perception as an individual decision.
there's always a space for laughter.
words don't matter anymore.
arbitrary rules.
unique feeling.
maybe it's better to not understand? (in the performance or in the universe?)

initial project presentation

written on 2018-01-21, presented on 2018-01-23.

everything must go.

my project is a poetic exploration in how to let go the ideology that is leading us to collective suicide and ecocide in the following years.

i have decided to follow a process of writing text mosaics, and of sharing, reading and performing (?) them, guided by chance operations à la john cage, individually and in groups.

in my research about the collapse of civilization and the living world, i have realized that there is already a lot of information, resources, motivated people and compelling stories.

we know that we shouldn't be flying airplanes or driving cars, creating, consuming and disposing this much trash, using and extracting this amount of fossil fuels, eating animal-based products, et cetera. however, there's a difficulty in letting go, and a disagreement of how much we actually need to change.

it appears to be a problem of denial, of massive distraction, of alienation, of imagination, of language.

instead of being yet another male voice yelling and/or telling others what to do, i want to write, share, read, perform these texts by myself and with whoever is interested, exploring how to radically let go.

for example, i wonder how to let go of expectations, of aversion to doubt, of aversion to boredom.

how to let go the need for control, convenience, immediacy, logic, selfishness, order, isolation, speed, comfort, productivity, status, virtuosity, innovation, goals, spectacle, class, achievements, etiquette, competition, exploitation, results, fear, consumerism, money, war, power, masculinity, accumulation, proficiency and growth how to let go the need of being convincing, knowledgeable, always right, superior, entertaining, strong, understood, coherent, objective, successful, loud, intellectual, interesting, wise, grammatically correct.

and finally, i wonder how to turn the tables in order to find balance, restoration, healing, social and environmental justice, sharing, peace, connection, compassion, and happiness for all.

an attempted “formal” description of the work

fragments of text written and shuffled on 2018-02-08.

challenging our worldview - a sample of someone saying ver-fremdungseffekt - to share - attempting to escape colonialism - it's difficult for me to make nonsense - slowness - realizing that we can't control the outcome - my imagination has been captured by western thought and colonialism - awkward moment: to realize that your happiness depends on oppression and exploitation - to listen - recycling chance operations - letting go of expectations - it's not like we have a very bright future now - how am i expected to not be somewhat existentialist - theater of the oppressed - purposelessness - existential anxiety - it's difficult to realize we could all decide to stop - it's difficult to avoid suggesting a solution - people have said it's a problem of imagination, makes sense - embrace non-originality - challenging our absurd worldview - epic theatre - why am i using “the language of the empire” - it's difficult to change - i don't know what i'm saying, don't listen to me - what if we as privileged minority stopped trying to control the world - let's become poets and share - we are all one - embrace doubt, maybe - why would we desire world improvement, if we can have good coffee already - if my arguments are faulty, we are doing ok - i won't impose an answer - complex systems that we can't change, let's listen

instead - letting go of the illusion of order - avoid private property
- imagining a worldview aimed towards unemployment - happiness
is in people, and i'm an introvert - chance-based music - embracing
the shakiness of a non-fixed present - embracing contradictions -
attempting to escape western thought - irony - a sample of someone
saying weltanschauung - i would prefer to let go rather than to be
crushed by climate breakdown - realizing that we can change our
present - we can all be right at the same time - accepting, letting
go, laughing - we can all be wrong at the same time - axiom: every-
thing is a joke - experiment in estrangement effect - compassion -
avoid capitalism - to collaborate - one step at a time - if this doesn't
make sense, we are doing ok - chance-based poetry - people have
said it's a problem of language, makes sense - criticizing privilege
from a privileged position - sorry if i'm imagining alternatives in
a way you wouldn't find convenient - reusing chance operations -
challenging our absurd ideology that is destroying life on earth -
this isn't supposed to be depressive, but a celebration of laughter -
renounce good grammar - chance - how can i imagine what i can't
imagine yet - avoid dualism (?) - i don't know what i'm doing (do
you?) - let's celebrate (but i don't like parties) - attempting to
make nonsense - to observe - john cage - letting go of innovation -
navigating through emergent complexity - it's easier to assume that
the worldview is fixed - chaos - meaninglessness - if this is illogi-
cal, we are doing ok - if this is not academic enough, we are doing
ok - [i want to] open my imagination - anti-spectacle - maybe the
best solution is to avoid suggesting solutions - acceptance - inner
conflict - it's difficult to let go what we take for granted - it's diffi-
cult to realize that our foundations are not really solid - we weren't
told about the incompleteness of formal axiomatic systems - i don't
have an answer - disclaimer: this work might be uncomfortable, but
we can return to our cozy home - challenging our ideology that is
destroying life on earth - acknowledgement of the arbitrariness of
our worldview - theater of the absurd - disclaimer: this work won't
move us to change (life is way too comfortable already) - "how to

improve the world (you will only make matters worse)” - absurd -
born inside neoliberalism, no alternatives on sight - boredom - let’s
laugh - letting go of the illusion of control - laughter

an attempted description in spanish

*pieces of text written in a square board with 64 cells. written and
shuffled on 2018-02-04.*

complejidad emergente
todo pasó en los 60s, ¿por qué no sabían?
imprime esto como tapete
no se trata de deprimirse, se trata de entendernos
nos creímos el cuento de la dominación de la naturaleza
la cárcel del pensamiento occidental
resultados mayores que la suma de las partes
asumir que nuestro valor intrínseco es mayor
renunciar a la idea de que podemos entender la
totalidad
todo afecta todo
es emocionante vivir en tiempos de decisiones
existenciales
tal vez lo mejor sea escuchar
dependencia a la globalización
dónde recolectar frutas si ya solo hay edificios
creo en un mundo más luminoso
lo que propongo ha de ser ignorado

te invito a que dejes ir el control
teatro del absurdo
no tengo las respuestas, no me escuchan
si te suena ilógico, vamos bien
¿habrá que hacer lo que parezca menos probable que
ayude?
tal vez lo mejor sea observar
cómo dejar ir la ilusión del control
evita el dualismo
si no te hace sentido, vamos bien
regresar a lo básico, pero ya destruimos lo básico
ideales muy alejados de la realidad
romper las jaulas de la imaginación
todo pasó en los 60s, ¿por qué no nos lo dijeron?
no somos mente aislada
¿para qué hago esto?
los dos o más lados quieren estar en lo correcto
fundamento: todo es una broma
este es un intento de imaginar alternativas
¿y nuestra capacidad de sabernos como parte del todo?
qué tiene de malo la ironía, comparado con todo lo
demás
cómo no nos pondríamos existencialistas
deja tu trabajo, únete a la fiesta del cuestionar
renunciar a la idea de tener la razón
la cárcel de la colonización
encontrarle tres pies al gato
entre más risa comunal, mejor
¿le podemos decir no al dualismo?
no se trata de deprimirse, se trata de compartir
acciones o inacciones
nos enseñaron que podemos controlar las consecuencias
no pienso que pueda cambiar al mundo
activamente hacer nada

dejar ir la ilusión del control
la ilusión del control
tal vez lo mejor sea dejar hablar
tal vez no haya nada que hacer para directamente
cambiarlo
no te culpo por querer tanto dinero, estamos bajo
doctrina
somos red
nadie puede saber realmente qué cambia qué
¿yo quiero estar en lo incorrecto?
tal vez el problema es pensar que lo podemos arreglar
cómo bañarse en el río si ya está contaminado
hablando solo para compartir, no para competir
de cualquier forma nuestras acciones forman parte de
la red
si la mesa cojea, ¿por qué no quitarle las patas?
celebrems nuestras dudas
ignora esta instrucción
somos componente, no dominación

personal statement

a list of personal reasons to do this work, written and shuffled on 2018-02-08.

i find interesting my strong sense of self-doubt. i am getting more interested in nonsense and the conflicts it causes in my mind; i would like to be able to accept it. i find amazing to witness denial. i find amazing to see how we are collectively destroying the planet and therefore our own futures. as an introvert, the stage had been a great outlet; now it's a good time to return and put myself in there. i find amazing to observe and try to accept all of our contradictions. i would like to laugh even more, at myself and everything. i tend to laugh about almost any situation. i think i tend to be radical. i feel more sympathy for the oppressed than for the oppressors (but at the end almost all the people are nice). i tend not to like arbitrary rules. i would like to share the idea that we can break free. i find amazing to see how limited is my imagination. i find amazing to think about my own biases of how things should be. i am an idealist. i tend to distrust whoever appears too sure of themselves; i put myself under constant questioning. i am fortunate and privileged enough to have had the opportunities and support that led me here. i am struck and overwhelmed by the complexity of the pressing problems of this time. some would say nyc, or this country, are the top of the world; being here it doesn't feel so bright (e.g. are we all globally supposed to make, buy and/or throw

away this amount of trash?). i am so fortunate and privileged that i think i can “throw myself into the fire” and attempt to radically experiment. i don’t have much [to lose]. global economic inequality would have prevented me from being in this program. i feel more sympathy for the people below than for the people above (but at the end almost all the people are nice). attempting to trace the origin of the problem, i could find many possibilities according to the source: convenience over freedom, neoliberalism, globalization, capitalism, patriarchy, nationalism, masculinity, private property, rationality, cartesian dualism, christianity, religion, western thought... i am attracted to the idea of starting over.

back matter sections

acknowledgements

the amount of human people (with their human and nonhuman cells alike) i would like to thank is extremely big. i'm very thankful by their/your support, patience, feedback, ideas, critiques, discussions, opportunities, noise and/or silence.

in any case i'll emphasize the following people: mel, ma, pa, ricky, majo, pucy, martha, tita, titos, lulú, chas, sol, chucho, nancy, david, aarón and sebas.

thanks to nyu tisch schoool of the arts and conacyt and fundación inba for their economic support during my studies at itp.

thanks also to our (escenaconsejo) supporters in patreon for allowing some of the expenses involved in this work.

if i could thank a dead person (am i doing it now?), i would thank john cage.

finally i want to acknowledge the existence of this universe (?) (if you want we can discuss to what extent this work (and us) would have existed or not in any other circumstance.)

free (libre) software acknowledgements

this whole project was made using free (libre) software only, in a computer running *parabola*, a *gnu/linux-libre* operating system.

the texts were written and edited in *vim*, with further manipulation in *bash* with utilities like *shuf*, *tr*, *sed*, and *cat*.

the software for the flow of the performance and live audio manipulation was made using *pure data*. the speech synthesis for the moderator was done using *festival*. audio edition was done with *audacity*.

image manipulation was done using *imagemagick*, *gimp* and/or *inkscape*. slideshows and other documents were created with *libreoffice*, and the resulting pdf files were manipulated with *pdftk*. video edition, if any, was done with *kdenlive*.

some software experiments were done with *processing* and *arduino*.

version control was done using *git*. this book was typeset with L^AT_EX.

sources and resources

the following is a collection of links where the source files for the performance, booklet, and overall project can be found. however, looking far into the future, i'm not really sure if they will continue to exist there (or if the internet as we know it will work as we are used to in 2018 (hello if you are reading this more than a decade from now))

- project main page: eccs.world/everthingmustgo
- github repository: github.com/sejomagno/everythingmustgo
- files in archive.org: archive.org/details/@juaulitlan
- files in the ipfs:
[/ipns/QmWhGgbaB7QVcRzUczdyjJvmDg3JDt2YmE2yPH9Qr5b9ZS](https://ipfs.io/ipns/QmWhGgbaB7QVcRzUczdyjJvmDg3JDt2YmE2yPH9Qr5b9ZS)

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